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very young children. It contains forty-three lessons upon the topics of dependence, kindness, generosity, love, courage, obedience, immortality, helpfulness; every lesson is based upon a story, which may or may not be taken from the Bible; and the programme is arranged to carry the teacher through the Sundays from autumn to summer, with appropriate lessons for Thanksgiving, Christmas and Easter. A regular order of exercises is outlined, and the words and music are given of twenty-one selected songs. The book is well illustrated, and in general has been carefully prepared; it should prove excellently adapted to its purpose. F. SMITH.

*The Child and His Religion.* By G. E. DAWSON. Chicago, University of Chicago Press, 1909. pp. ix, 124. Price, 82c.

The core of this little book is the chapter entitled Children's Interest in the Bible, which is reprinted without substantial change from the *Pedagogical Seminary*, 1900. Two prefatory chapters deal respectively with Interest as a Measure of Values and with the Natural Religion of Children. In the former, the author sketches the doctrine of interest in its various historical phases, and enters a plea for its acceptance in religious as in secular education. In the latter, he seeks to determine the psychological factors in natural religion, and finds them in animism, the instinct of causality, the instinct of immortality, and the child's inherent faith and good-will. A concluding chapter outlines the problem of religious education. Its aim is that of religious adjustment to a progressive environment; its material is the whole of experience, religious in the stricter sense and secular as well, appropriated to religious uses; and its method is that which insures self-expression, in interest, in thought and in conduct. "The typical kindergarten and the typical Young Men's Christian Association illustrate what is thus far the best statement of the problem of religious education and constitute the most consistent attempts at its solution." F. SMITH.

*Die Kultur der Gegenwart*, herausgegeben von PAUL HINNEBERG. Teil I, Abteilung V. *Allgemeine Geschichte der Philosophie.* Berlin und Leipzig, B. G. Teubner. 1909. pp. viii, 572. Price Mk. 12.

The present volume of this comprehensive work is made up of eight essays, excellently proportioned, which cover the main divisions of a systematic history of philosophy. A general introduction, on the beginnings of philosophy and the philosophy of primitive peoples, is contributed by Wundt. The four following chapters are devoted to the philosophy of the Orient, Oldenberg writing on India, Goldziher on Islam and Judaea, the late Professor Grube on China, and Inouye on Japan. Occidental philosophy is treated under three principal headings: von Arnim is responsible for the account of ancient philosophy,—and Bäumker and Windelband deal, respectively, with the medieval and the modern periods. Every section is therefore written, not only competently, but with authority, and the editor is to be congratulated upon his choice of collaborators and his success in securing their co-operation. The value of the work is greatly enhanced by the selected bibliographies appended to the successive chapters; and there is a good index.

It goes without saying that the volume contains much that is of interest to psychologists; it furnishes, on many counts, materials of high value towards that history of psychology which is still to be written. We must here confine ourselves, however, to a brief account of Wundt's paragraphs upon primitive psychology.

Wundt begins by emphasizing the unity, to primitive observation, of the bodily and the mental life. The notion of psyche, a mind or soul, could hardly have arisen, were it not for two phenomena which bear witness to a separation of mind and body, namely, death and dreaming. Once the notion has taken shape, we find three main trends of primitive thought. If the idea of the unity of life is dominant, we have the bodily soul (*Körperseele*), a soul which remains in the body after death, or returns to it after intervals of absence. This conception gives rise to two secondary conceptions: to the idea that the first worm which leaves the dead body carries the soul with it (*Seelenwurm*), an idea that may account for the long-continued belief that the departed soul finds embodiment in a snake; and to the idea of a seat of the soul in various bodily organs, the doctrine of *Organseelen*. If, again, the idea of death is dominant, we have the breath-soul (*Hauchseele*). The departing spirit, *psyche*, *anima*, *spiritus*, *Geist*, *ghost*, leaving the body on the last breath, then finds embodiment in animals, particularly in creeping, fluttering, or quick-moving forms. We are here at the beginning of the belief in metempsychosis, as we are also on the path which leads to totemism. If, finally, the idea of dream is dominant, we have the shadow-soul (*Schattenseele*), the *eidolon*, *umbra* or shade. This shadow-soul acquires a certain stability, in the primitive mind, partly from the frequent recurrence of dream-experience, and partly from what we may call the ratification of that experience in states of disease, more especially in the delirium of fever.

In reality, these three ideas occur only in combination, although now one and now another may receive the greatest emphasis. In the last resort, the shadow-soul gains the upper-hand. The notion of a circumscribed seat of the soul, in some particular bodily organ, serves, so to say, to break up the general bodily soul, to free it of its dependence in totality upon the body. The soul accordingly passes from the body, at death, with the breath. This breath-soul, in its turn, changes to the insubstantial shadow-soul familiar to us, *e. g.*, from the Homeric psychology. Finally, the shadow-soul attains to complete independence; it ceases to be considered as the soul of some dead person, and assumes an existence in its own right. As ghost or demon it becomes a natural force, terrible or protective. In this way primitive psychology passes over without break into a primitive philosophy of nature.

This summary account is, of course, very far from doing justice to Wundt's exposition. It presents, however, an outline of the views which, in the original, are set forth with all the convincing force of a practised literary style. Even there, much of detail had necessarily to be omitted; Wundt's theory of totemism must, for instance, be sought elsewhere. On the other hand, space has been found for a number of interesting facts. Thus, as regards the seat of the soul, we are told that the oldest *Organseelen* resided in the kidneys and the blood. The importance of the blood is obvious; that of the kidneys Wundt finds in their close association with the organs of sex. The placing of the soul in the saliva is explained by reference to the breath-soul. Later, the soul has its local habitation in diaphragm and heart; here, evidently, the expression of emotion is the key to the situation. One wonders, indeed, whether the phenomena of emotive expression were not the starting-point of all concrete psychological observation; whether, if death and dream were the occasion of psychology, emotion and its expression were not the occasion of the first efforts to psychologise.

TH. WALTERS.